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THE SYDNEY MORNING HERALD. TUESDAY, JANUARY 2, 1877.

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fire, and then he (MacGahan) rode up, and cutting him  
down, he cut his riding whip across him, and then  
his ranks—which order was immediately obeyed.  
He said, "with the exception of the case  
already mentioned, there was no violence offered to  
women and children."—I saw a young Czech  
troop, who were sent to punish the women men  
with his sword for having tried to kill a woman."  
According to the testimony both of Schuyler  
and MacGahan the battle of July 17-29th, was  
fought with the utmost ferocity by the Turco-  
mans, but the women and children of the  
Caucasians who surrounded them at the siege of the  
Caucasian cities were spared.  
We have here a refutation of Mr. Schuyler's  
statement—and also where he narrates several  
cases which prove conclusively that no women  
were spared, but deliberately slaughtered, and he bears  
testimony to the execution of the peaceful  
soldiers as being "superior to that of European  
troops in European battles," whilst great kindness  
was shown to the peaceful inhabitants of those  
places, as well as to the prisoners and the wounded.  
The real enemies of the peaceful people were the  
peace-dealing Turcomans—not the agricultural  
peaceful Cossacs. Mr. Schuyler says that after  
the submission the Turcomans attacked a caravan of  
European merchants, and killed in Khiva, and  
either killed or starved them.  
He says that "after the expedition they again pillaged  
the peaceful Cossacs, and thus made up for the losses  
inflicted upon them by the expedition."  
Mr. Schuyler has not given a correct translation  
General Kauffman's as follows:—"To give over the  
land to the sword of the Lord."—To give over the  
land to complete destruction, and their herds, and property to  
plunder." It must be borne in mind that neither  
the loss of life nor the defeat in battle as to the Tur-  
comans the same amount of punishment as the  
Turcomans inflicted on the peaceful people. It  
represents the greatest misfortune that could over-  
take this tribe, carrying with it the conviction  
of absolute submission to the conqueror. Unfortu-  
nately I have not in my hand at present the original  
of the translation, but I have seen it in every  
case, *Traduttore traditore*, and this is especially the  
case when Russian words are translated. If Mr.  
Schuyler be right in the above rendering of the order  
it might be subdivided thus:—"To give over the  
land to the sword of the Lord."—To give over the  
land to complete destruction. It must be abundantly  
clear that the order was not to destroy the  
order the destruction of what it said: settlements; 2nd,  
facilities of the Yomuds, but say nothing about the  
destruction of the fierce enemy himself. It is per-  
fectly clear that the order was not to be only as  
follows:—"To give over to complete destruction the  
settlements of the Yomuds and those of their families.  
Another order cited by Mr. Schuyler about the  
final extermination of the disobedient tribe  
of the peaceful people. It is again a correct  
of the translation, as an order of such exceptional  
severity could not have passed by unnoticed.  
A RUSSIAN.  
CONGREGATIONAL UNION.—The Congregational  
Union of England and Wales opened its 37th annual  
meeting at Bradford on the 10th October. Horton-  
land Chapel, one of the largest congregational places  
of worship in the West Riding, was crowded in evening.  
The Rev. J. W. D. D., delivered the opening address, in which  
he spoke of the relations and conduct of Nonconformists  
towards their Episcopalian brethren, with whom, he  
remarked, they had grave differences on ecclesiastical  
and doctrinal subjects, but which differences did not  
they were born to the heritage of past ages, occupied  
position of pronounced antagonism against them. Any  
particular mode of ecclesiastical government was evi-  
dently not essential in the matter of State Church-  
manship. In Scotland it assumed the Presbyterian form,  
in England the Episcopal designation of the Church of England would  
be the Episcopal Church in England. But there were  
those who were Nonconformists to the avowed ones. What  
were these? They were the dissenting churches, the  
Protestant Establishment, while turning heaven  
and earth, and one was tempted to think, some places  
under the earth (laughter); to overthrow it; who, from  
the very nature of the case, were not to be over-  
thrown by the sword, but by the word. They were  
professionally bound to oppose "Popery," and the  
venomous arrows, not only against the Protestantism  
they had sworn to uphold, but also against some of  
the vital truths that were connected with the so-  
called "Establishment." As Nonconformists,  
they were bound to respect the Episcopalian  
and preferences of Episcopalianism, and how should  
they not towards them? The marked difference  
between them in the mode of worship need not create  
any enmity, and a Nonconformist ought to believe  
that his brother Episcopalian was not a heretic.  
Among the most beautiful of uninspired produc-  
tions, could be as devout as he was; and, on the  
other hand, the same acknowledgment might be  
made of the noblest names of the spirit and manner  
in which they performed their duty. There was  
interchange of pulpits with Episcopalianism, there  
was little necessity to defend this mode of mutual  
recognition before Nonconformists. Except  
in a very few cases there was no practical difficulty  
in the matter. That the Nonconformist, with  
with equal qualifications for ministerial duties, should  
preach for each other without its being esteemed a  
concession on the one hand, or a favour on the  
other, was very natural. The Nonconformist, as it  
stood, however, was the Nonconformist, as it  
ministering in the pulpit of the Episcopalian without  
being subject to pains and penalties. There was no  
absolute barrier to the clergyman preaching for them,  
except that of a somewhat repulsive character, on which,  
however, Episcopalianism was not so strict.  
Alluding to marriage ceremonies, Dr. Aveling, both  
regretted and felt indignation at the implied though,  
perhaps, unintended insult by Nonconformists  
to the Episcopalian churches and going to the  
Church of England to be married. There were clergy-  
men there abetted in their arrogant assumption  
and led by Nonconformists had some mis-  
givings as to the capacity or efficiency of their  
clergy. Perhaps some thought there was  
something to be more than a mere matter of  
marked by outward form. Such persons had not seen  
a wedding in a Nonconformist church. Adverting  
to the burial question, he observed that a great deal  
was said of the exclusive right of a clergyman to inter  
the deceased, and that the Nonconformist, in this  
But he was not appointed solely to perform a religious  
service, he was also the registrar of a burial, a func-  
tion he discharged by virtue of his office as a State  
agent. For this, did he not, as the  
registrar of marriages and burials, he was in this  
capacity he served and was paid, why did he and his  
colleagues then the other functionary prevent the performance  
of religious rites by the minister of the party deceased,  
and did not believe that this was a mere money question.  
With this view of the matter, he said, the State  
—the worst form of caste—the sacerdotal.  
Dissenting parties to perform any religious service  
would indicate equality of ministerial position; and  
this a large portion of the clergy were unwilling to  
admit. The Nonconformist, however, the advo-  
cates of the monopoly of the rights of sepulture,  
at funerals was beneath notice. A better spirit existed  
among the chiefs of the Episcopal body, and, but for  
the opposition of the Nonconformist, they would have  
their people, who blindly followed them to many of  
the Burial Bill would have passed last session,  
as assuredly it soon would. It would be well  
for those bigots to see that their conduct  
was not only a disgrace to the Nonconformist, but  
many of their own friends refused to justify the  
conduct as they ultimately surrendered, or more would  
be asked, sybil-like, and less be given, the sooner they  
were permitted to the inevitable the better. They would  
not be so much as the Nonconformist, and they would  
own eyes. Through the prevalence of error, the  
Irish Episcopal Church, which was united in  
name and sympathy to the elder one in England as a  
State creation, was defunct. He warned those who  
were Nonconformists of the lightest requirements  
of the Nonconformists that they should be near  
the ominous words—"Behold, the feet of them  
which have borne thy husband are at the door, and  
they will carry thee down." (Laughter.) Speaking of the  
Irish Episcopal Church, he said that the Christian  
connection with the Church of England was  
said there was a danger of these societies  
degenerating, and a tendency to drift towards  
the questionable. There was a danger of creating  
the lawless efforts of some of the Nonconformists  
seemed all too incurably evil. Here the President  
made a somewhat surprising announcement—namely,  
that Mr. Henry Irving, the eminent actor, was not his  
son, but a friend of his, and a friend of his, and  
which had been spread abroad. Dr. D. D. D.  
said he did not know it. (Laughter.) He never  
heard the pleasure of seeing Mr. Irving but once. He  
and a private interview with him, and had heard  
of his son, and was surprised to hear that he was  
not his son, and was a friend of his. (Laughter.)  
He hoped they would forgive him making this personal  
allusion, but it would give him having to tell Mr.  
Henry Irving, but Mr. Henry Irving was not Mr. Henry

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 shower bath, 16, Stanley-st. Terms moderate.  
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down.

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and out-houses, and a splendid tank. The proprietor  
prepared to give a business man of standing a long lease,  
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